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fall into the background. There is not time to cultivate them. The rough work of the world, the cutting and carving of its raw material into shape, is done by rough instruments; not by pietists but by elemental men. No idealizing will transform Bancroft into any clerical type with which we are familiar; we cannot place him in the world of modern religious party—with its shibboleths, its abstractions, its symbols. A man of action, he concerned himself neither with names nor notions, but with concrete interests and tangible things. His work was taken over by men of narrower outlook and less moderate temper—and spoiled in the taking. He had learned to be “supple in things immaterial”; had he stood in Laud’s place at Charles’ elbow, the royal blood would not have stained the scaffold of Whitehall. He left a tradition at Lambeth which is not extinct, and whose extinction would be a misfortune. It is the voice not of Laud but of Bancroft that speaks to this day from St. Augustine’s chair. Hence the ill-disguised irritation of enthusiasts, the dissatisfaction of men of curious and speculative temper, and the general assent of that average, if neither very spiritual, very enlightened, nor very interesting, opinion which is the strength of Churches, and on which, in the last resort, society, religious and secular, as we know it, rests.

ALFRED FAWKES.

ASHBY ST. LEDGERS, RUGBY, ENGLAND.

LA CONTROVERSE DE MARTIN MARPRELATE, 1588–1590: EPISODE DE L’HISTOIRE LITTÉRAIRE DU PURITANISME SOUS ELIZABETH. G. BONNARD, Docteur ès Lettres. Genève. A. Julien. 1916. Pp. xv, 237. 4 fr.

The religious life of England under Elizabeth has received much recent illumination. The careful studies of Roman Catholic conditions, some of which have been reviewed in these pages, have enlarged, through the work of Catholic and Protestant scholars alike, our knowledge of the fate of the Roman obedience and of its adherents. An American student, Roland G. Usher, has discussed the Presbyterian Movement under Elizabeth, the Reconstruction, chiefly by Richard Bancroft, of the English Church, and the work of the High Commission. Another American scholar, Champlin Burrage, has thrown much light on the early English Dissenters. W. H. Frere has made accessible a number of rare Puritan manifestos. We are getting to know the facts, the persons, and the influences of religious England in the significant Elizabethan age more minutely and more accurately.

No episode of this epoch is more picturesque, and none has been subjected to more careful recent study, than that of the Martin Marprelate controversy. In a sense, its latest investigator, M. Bonnard, has little that is new to offer. He has not been able to add materially to the sources already at disposal, or to do more than confirm the attribution of the authorship of these lively Puritan tracts to Job Throckmorton—a conclusion generally accepted at present, in spite of the recent dissent of that excellent English scholar, Mr. J. D. Wilson.

If M. Bonnard has been able to make no startling discoveries, however, his work has been none the less worth doing. He has gone over the whole field in most painstaking fashion. No study of the Marprelate dispute gives the reader so careful an analysis of its publications or of those of Martin's opponents, or so successfully puts them into relation to their time. None gives so clear an impression of the significance of the whole dispute and of its importance, both for the later development of Puritanism and in arousing in the defenders of the Church of England an assertion of the *jure divino* nature of Episcopacy over against the *jure divino* claims of Puritan Presbyterianism. M. Bonnard's careful treatise is therefore a welcome contribution to the growing literature of an important period. It may be hoped that leisure may be his to write that larger history of the origins and growth of Puritanism which has been his ideal, but which he fears may never be realized. If one may judge by the excellence of the present monograph, that more ambitious undertaking would be very much worth the doing.

WILLISTON WALKER.

YALE UNIVERSITY.

LES PROTESTANTS ANGLAIS, RÉFUGIÉS À GENÈVE AU TEMPS DE CALVIN, 1555-1560. CHARLES MARTIN, Docteur en théologie, Ancien pasteur à Genève. Genève. A. Julien, Éditeur. 1915. Pp. xiv, 354. 7 fr. 50c.

A single paragraph in Macaulay, a few sentences in Green, and scanty references in Froude, comprise the attention our leading historians have given to one of the most important episodes, from a political and religious point of view, in the Reformation period.

On the death of Edward VI and the accession of his half-sister, Mary, about eight hundred English Protestants fled from England to escape the persecution which was imminent under a Roman Catholic queen. Every one knows of the little band of Protestant leaders who remained in England to perish at the stake — Latimer